

THE HADITH OF RAJAB FASTING IN A SIMULTANEOUS RESERCH

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Abstrak: The researched Hadith of Prophet Muhammad SAW about Rajab fasting was a narrated hadith of Ibn ‘Abbas booked by Muslim. In hadith above, there were some narrators/*rawi* such as Abu Bakr Ibn Aby Shaybah, Abd Allah Ibn Numair, Uthman Ibn Hakim al Ansari, Sa’id Ibn Jubayr and Abd Allah Ibn ‘Abbas. In his partial analyses, there were some conclusions that: 1. All of narrators that involved in Hadith *sanad* were qualified: 2. *Thiqah*, All the narrators met with another narrators as the teachers: 3. And the hadith matan was free from *shadh* aspect: 4. The hadith matan was free from *illat*. So it can be concluded that narrated hadiths of Anas Ibn Malik which were collected by Muslim were qualified (*sahih*). In simultaneous analyzes, found that that hadith had 4 (four) *tabi’ qasir*. Because all of the narrators who were narrated by Muslim were *thiqah* qualified and the sanad connectivity was also *muttasil*, so the present of 4 *tabi’* hadiths couldn’t improve the quality of main hadith *sanad* or *mutaba’* that had been *sahih* in quality. Later on, simultaneously, that hadith had 4 (four) *shahid ma’nawi* hadiths. Those hadiths were narrated by 4 (four) different friends, as: Sa’id Ibn Sa’id, Anas Ibn Malik, ‘Abd Allah Ibn ‘Umar, and Abi Dharr. So the hadith of Rajab fasting had been narrated by 5 (five) friends. Thus, quantitatively, those hadiths improved to be *mashhur* (*abad mashhur*) because they were narrated by five friends.

Keywords: *Hadith, Rajab, Partial, Simultaneous, Sahih and Mashhur.*

A. Introduction

Al-qur’an and Hadith were the source of Islam teaching. Al Quran as the major sources and basic teaching of Islam is not necessary to be conducted a research because al-quran has a *qat’I al wurud* status. In the other hand, hadith needs some research first to be the source of basic Islam teaching to ensure that the hadiths are really from Prophet Muhammad saw. Because of that, hadith had *zanni al wurud* status. Researching hadith doesn’t mean examining or doubting the massager or prophet Muhammad saw, but to measure or examine on everything stated by prophet Muhammad saw was really his narration, attitudes and

taqirir of prophet Muhammad saw. According to Syuhudi Ismail, there were four reasons that encouraged the ulama to make some researches on hadith, as (1) hadith as the source of islam teaching, (2) not all hadiths were written in Prophet Muhammad saw. Period (3) it appeared some hadith adulteration (4) the late booking process of hadiths.¹

Those factors or reasons proposed by Syuhudi Ismail above were some factual and rational reasons that encouraged research on hadith as the need of collecting and booking in some hadith books. After those hadiths were collected and booked, do they need to hold a research? According to the writer's opinion, they still need to be researched. There were some reasons why those hadith were needs to be checked and researched, as follow:

1. Not all the hadith books were containing the complete parts of the hadith such as the *matan*, *sanad* and their *mukharrij*. Actually there were some hadith with complete components, but there were also some hadith that only contain the *matan*, *sanad* and the *makharrij* was not available. Hadith on those books couldn't be researched and stated the quality.
2. Most of the hadith contained in hadith books, just only researched in their *sanad*. And the quality of the narrators. They haven't research simultaneously or *multisanad* yet. The qualities of the connection of the sanad haven't been research. While the quality of the *matan* wasn't also analyzed.
3. All of the hadiths contained in that hadith book, were newly researched partially or only one *sanad*, no one that had been researched simultaneously or *multisanad*, while the result of summary on a hadith with one *sanad*, was different with the conclusion of hadith with the whole *sanads* simultaneously.
4. Hadith – after it was researched and got the qualified result (*sahih*) – was necessary to apply in a real life. To apply the hadith, should be conducted *fiqh al hadith* first. The effort to comprehend the hadith - *matan* only from one *matan* was not covered, because most of the hadiths narration were *riwayah bi al makna*. Because of that, the *matan*

¹ Syuhudi Ismail, *Methods Validity Sanad*, (Jakarta: Bulan Bintang, 1988), p.75-104.

that would be comprehended should be collaborated with another *matan* from another *sanad* with the same theme to be understood simultaneously.

Based on some elaborated problems above, a simultaneously research on hadith was an urgent need particularly for the hadith that would be applied as the teaching of pray, fasting and others. Among some hadiths which needed a simultaneously research were some hadiths about fasting in Rajab month. Rajab month is the seventh month in a Hijriyah month (derived from Islam or Arabic calendar). The event of Isra' Mi'raj conducted by Prophet Muhammad saw to receive the five times prayers order, was believed happened on this 27 of Rajab. Rajab month is one of *haram* or *mubarram* known as a loyal month.

In Islam tradition, there were four haram months; there of them in a row were Dzulqa'dah, Dzulhijjah, Muharram and Rajab. They were named as haram months as on the month, the Moslems were prohibited to make war. About these months, Allah said in the holy Quran Surah At Taubah verse 36:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾

“Verily the numbers of month in the side of Allah were twelve months, in the faith of Allah when He created sky and earth, among them, there were four haram months. It was the straight religion faith, attack the Musyrikien as they attacked the whole of you, and you had to know that Allah is always with muttaqien

There were some people said that hadith about fasting in Rajab month was *da'if* even *mandu'* (counterfeit) and no hadith about fasting in Rajab month was *sahih*. That argumentation was not fully false and not fully true. Those opinions were quoted from the view of ulama' such as Ibn taymiyah and Ibn Al Qayyim Al jawziyyah who researched the hadith of fasting in Rajab partially (sanad in one by one) from the hadiths that

told about the urgency of Rajab month and they were truly correct if the hadiths were research partially. But hadiths of urgency of fasting in Rajab month if they were researched simultaneously or multisanad by keeping attention on the number of the narrators on the friends level, so the result would be different with the findings done partially.

There were some possibilities that some people who argued fasting in Rajab month was *da'if*, they hadn't known yet that there were some hadith that the *matan* redaction were different but substantially had the same meaning. (*riwayah bi al ma'na*). The narrated hadith meant were the hadiths from Ibn Abbas which were released by Imam Muslim as follow:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ حَدَّثَنَا ابْنُ نُمَيْرٍ حَدَّثَنَا أَبِي حَدَّثَنَا
عُثْمَانُ بْنُ حَكِيمٍ الْأَنْصَارِيُّ قَالَ سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنِ صَوْمِ رَجَبٍ - وَنَحْنُ يَوْمَئِذٍ فِي
رَجَبٍ - فَقَالَ سَمِعْتُ ابْنَ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - يَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ - يَصُومُ حَتَّى يَقُولَ لَا يَقْطُرُ وَيَقْطُرُ حَتَّى يَقُولَ لَا يَصُومُ. (رواه مسلم)²

“Abu bakr Ibn Shaybah told us, Abd Allah Ibn Numayr told us, and Ibn Numayr told us, My father told me, Uthman Ibn Hakim al Ansari told us, he said: I asked Said Ibn Jubayr about fasting in Rajab month-by the time we were in Rajab month- so he said: I often heard that Rasul Allah SAW had ever done fasting (rajab) so we said that Rasul Allah didn't have breakfasting and he ever did breakfasting (in rajab month) so we said that he were not fasting (in Rajab month) (narrated hadith of Muslim)

Hadith was *zanni al murud*, but as the hadith narrated by Imam Muslim in his correct book, so the hadith was believed as the qualified and sahih by a lot of people. But the problem was the narrated hadith of Muslim really true or sahih? Because of that, the hadith needed simultaneous approach to ensure that the hadiths about fasting in Rajab month were qualified *da'if and mardud* or qualified *sahih and maqbul*. For the first time, the researchers of hadith did the research partially, later on did the next research simultaneously. The partial research in hadith was done

² Muslim, *al-Jami' al-Sahih al-Musamma Sabih Muslim*, Juz 6, p.37. <http://www.al-islam.com> CD Shoftware Maktabah. Shamilah, Ishdar al-Thani.

by studying one hadith from only one *sanad* way. After being done some analyzes on the narrators, the hadith connection, and the *matan* whether were free from *shadh* and *'illat* unsure, so it could be summarize about the quality, perhaps *da'if*, perhaps *hasan* or even *sahih*.

The result of partial study hasn't been final yet, and couldn't be applied as the basic of law policy taking. Because of that, it should be done the next study simultaneously. The simultaneous research on hadith was done by studying all of the *sanad* line from the same *matan*, either the texts or the meaning. The simultaneous research done to know *tabi'* hadith and *sahih* to improve the quality and the decree of hadith of researched hadith.

All of the obtained finding from the partial study were *da'if* and after doing the simultaneous study, it could improve the quality into *hasan ligayrib* . if the findings from partial study were *hasan* quality, so after conducted the simultaneous research would increase to be *sahih ligayrib*. From the partial study could be obtained the decree of *abad garib*, after done the simultaneous study would be obtained *abad aziz* or *abad mashur* or *mutawatir*. Here are some steps of simultaneous research as follow ³:

1. Do *takbrij al-hadith* to obtain the hadith that will be studied, completed by the *sanad* and *matan*.
2. Do the research partially, by conducting study on one *sanad* of main hadith. And the steps included:
 - a. Do testing on *thiqaban* (*'adilan and dabitani*) of the narrators who were in the sanad of studied hadith.
 - b. Do testing on *sanad* connectivity
 - c. Conclude the testing result od *sanad* study
 - d. Do testing on *matan*, do the *matan* whether the hadith *matan* was free from *shadh* or not
 - e. Do testing on *matan*, do the *matan* whether the hadith *matan* was free from *illat* or not
 - f. Make conclusion from those testing and *matan* research
 - g. Make conclusion from partial study
3. Do simultaneous research/ hadith multis*sanad*. Here are the steps:

³ Damanhuri, *Research Methodology Hadith with Simultaneous Approaches*, (Surabaya: Al-Maktabah-PW LP Maarif NU Jatim, 2014). p.160.

- a. Expanding, analyzing and making conclusion the role of *tawabi'* hadith
- b. Expanding, analyzing and making conclusion the role of *shawabid'* hadith
- c. Making conclusion from simultaneous research

B. Tahrij Al-Hadith

Etymology, the word of *takbrij* means: visible, to show⁴. Based on terminology, *takbrij* is defined as the investigation of hadith into the original sources that have complete *sanad*. If they are hindered, the investigation is done into the branch of the book, and if they are still hindered, the investigation is done into the book that has complete *sanad* by inserting some explanation of the hadith quality.⁵

From that explanation above, we can conclude that, *takbrij al-hadis* was the hadith investigation into the original book – the book hadiths which were collected by effort of seeking the memorizer by themselves – which had complete *sanad*, and usually inserted some explanation about the hadith qualities. But, if it wasn't available, so the investigation was only the effort of getting the hadith with complete *sanad* and *matan*. This investigation was done to get the main hadith, in this case were *tawabi'* and *shawabid* hadiths.

1. Main Hadith

Here are the narrated hadith of 'Abd Allah Ibn 'Abbas that was *takbrij* by Muslim:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ حَدَّثَنَا ابْنُ نُمَيْرٍ حَدَّثَنَا
أَبِي حَدَّثَنَا عَثْمَانُ بْنُ حَكِيمٍ الْأَنْصَارِيُّ قَالَ سَأَلْتُ سَعِيدَ بْنَ جَبْرِ عَنْ صَوْمِ
رَجَبٍ - وَنَحْنُ يَوْمَئِذٍ فِي رَجَبٍ - فَقَالَ سَمِعْتُ ابْنَ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا -
يَقُولُ كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَصُومُ حَتَّى نَقُولَ لَا يَفْطُرُ وَيَفْطُرُ
حَتَّى نَقُولَ لَا يَصُومُ. (رواه مسلم)⁶

⁴ Hatim 'Arif al-Sharif, *al-Tabrij wa Dirasah al-Asanid*, Juz.1,p.2. CD Shoftware Maktabah. Shamilah, Ishdar al-Thani.

⁵ Ibid.

⁶ Muslim, *op.cit.*, Juz 6, p. 37.

“Abu bakr Ibn Shaybah told us, Abd Allah Ibn Numayr told us, and Ibn Numayr told us, My father told me, Uthman Ibn hakim al Ansari told us, he said: I asked Said Ibn Jubayr about fasting in Rajab month-by the time we were in Rajab month- so he said, : I often heard that Rasul Allah saw. had ever done fasting (rajab) so we said that Rasul Allah didn’t have breakfasting and he ever did breakfasting (in rajab nonth) so we said that he were not fasting (in Rajab month) (narrated hadith of Muslim)

2. Tabi’ Hadith

a. Narrated hadith by ‘Abd Allah Ibn ‘Abbas that was *takbrij* by Abu Dawud:

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى حَدَّثَنَا عَيْسَى حَدَّثَنَا عُثْمَانُ - يَعْنِي ابْنَ حَكِيمٍ - قَالَ سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ صِيَامِ رَجَبٍ فَقَالَ أَخْبَرَنِي ابْنُ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَصُومُ حَتَّى نَقُولَ لَا يَفْطُرُ وَيُفْطِرُ حَتَّى نَقُولَ لَا يَصُومُ. (رواه ابو داود)⁷

“Ibrahim Ibn Musa had told us, Isa had told us, Utsman Ibn Hakim had told us, he said: I asked to Sa’id Ibn Jubair about rajab fasting. He said: Ibn ‘Abbas had told me, that Rasul Allah saw. had ever done fasting until we said, He didn’t do breakfasting. And He did breakfasting until we said, He didn’t do fasting”

b. Narrated hadith by ‘Abd Allah Ibn ‘Abbas that was *takbrij* by Ibn Majah:

حدثنا محمد بن بشار . حدثنا محمد بن جعفر . حدثنا شعبة عن أبي بشر عن سعيد ابن جبير عن ابن عباس قال : - كان رسول الله صلى الله عليه و سلم يصوم حتى نقول لا يفطر . ويفطر حتى نقول لا يصوم . وما صام شهرا متتابعاً إلا رمضان منذ قدم المدينة (رواه ابن ماجه)⁸

⁷ Abu Dawud, *Sunan Abi Dawud*. Juz 6, 406. <http://www.al-islam.com>. CD Shoftware Maktabah. Shamilah, Ishdar al-Thani.

⁸ Ibn Majah, *Sunan Ibn Majah*. Juz 5, 235.. <http://www.al-islam.com>. CD Shoftware Maktabah. Shamilah, Ishdar al-Thani.

- c. Narrated hadith by ‘Abd Allah Ibn ‘Abbas that was *takbrij* by Al Nasa’i:

أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ حَدَّثَنَا مُحَمَّدٌ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشْرٍ عَنْ سَعِيدِ بْنِ جَبْرِ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ حَتَّى نَقُولَ لَا يَفْطُرُ وَيَفْطُرُ حَتَّى نَقُولَ مَا يَرِيدُ أَنْ يَصُومَ وَمَا صَامَ شَهْرًا مُتَتَابِعًا غَيْرَ رَمَضَانَ مِنْذُ قَدِمَ الْمَدِينَةَ (رواه النسائي)⁹

- d. Narrated hadith by ‘Abd Allah Ibn ‘Abbas that was *takbrij* by Ahmad:

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ حَدَّثَنَا عَثْمَانُ بْنُ حَكِيمٍ قَالَ سَأَلْتُ سَعِيدَ بْنَ جَبْرِ عَنْ صَوْمِ رَجَبٍ كَيْفَ تَرَى فِيهِ قَالَ حَدَّثَنِي ابْنُ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَصُومُ حَتَّى نَقُولَ لَا يَفْطُرُ وَيَفْطُرُ حَتَّى نَقُولَ لَا يَصُومُ (رواه احمد)¹⁰

- e. Narrated hadith by ‘Abd Allah Ibn ‘Abbas that was *takbrij* by Al Tabrani:

حدثنا مسعدة بن سعد العطار ثنا إبراهيم بن المنذر الحزامي ثنا داود بن عطاء حدثني زيد بن عبد الحميد بن زيد بن الخطاب عن سليمان بن علي بن عبد الله بن عباس عن أبيه عن جده : ان رسول الله صلى الله عليه و سلم همى عن صيام رجب كله (رواه الطبراني)¹¹

3. Shawahid Hadiths

- a. Narrated hadith by Sa’id Ibn Sa’id that was *takbrij* by Al Tabrani:

حدثنا علي بن عبدالعزيز ثنا معلى بن مهدي الموصلي ثنا عثمان بن مطر الشيباني عن عبد الغفور - يعني ابن سعيد - عن عبدالعزيز عن أبيه : قال عثمان وكانت لأبيه صحبة - قال قال رسول الله صلى الله عليه و سلم (رجب شهر عظيم

⁹ Al-Nasa’i, *Sunan al-Nasa’i*, Juz 8, p. 48.. <http://www.al-islam.com>. CD Shoftware Maktabah. Shamilah, Ishdar al-Thani.

¹⁰ Ahmad, *Musnad Ahmad*. Juz 4, p. 474.. <http://www.al-islam.com>. CD Shoftware Maktabah. Shamilah, Ishdar al-Thani.

¹¹ Al-Thabrani, *al-Mu’jam al-Kabir*:(al-Mushil: Maktabah al-Ulum wa al-Hikam,1983),Juz 10, p.287.

يضاعف الله فيه الحسنات فمن صام يوماً من رجب فكأنما صام سنة ومن صام منه سبعة أيام غلقت عنه سبعة أبواب جهنم ومن صام منه ثمانية أيام فتحت له ثمانية أبواب الجنة ومن صام منه عشرة أيام لم يسأل الله شيئاً إلا أعطاه إياه ومن صام منه خمسة عشر يوماً نادى مناد في السماء قد غفر لك ما مضى فاستأنف العمل ومن زاد زاده الله عزوجل وفي رجب حمل الله نوحاً في السفينة فصام رجب وأمر من معه أن يصوموا فجزت بهم السفينة ستة أشهر آخر ذلك يوم عاشوراء أهبط على الجودي فصام نوح ومن معه والوحش شكراً لله عزوجل وفي يوم عاشوراء أفلق الله البحر لبني إسرائيل وفي يوم عاشوراء تاب الله عزوجل على آدم صلى الله عليه و سلم وعلى مدينة يونس وفيه ولد إبراهيم صلى الله عليه و سلم) (رواه الطبراني)¹²

“Ali Ibn Abd al-Aziz told us, Ma’la Ibn Mahdi Musli told us, Uthman Ibn Matar al-Shaybani told us, from Abd al-Ghafur – I mean, Ibn Sa’ad dari Abd al-Aziz from his father, Usman said that he was his father’s friend – he said that Rasul Allah saw. said: Rajab was really a great month and in that month, Allah would duplicate the goodness. Whomever was doing fasting for a day. He was like doing fasting in a year. Whomever was doing fasting in seven days, so, the seven hell gates were closed, whomever was doing fasting in eight days, so eight paradise gates were opened. Whoever was doing fasting in ten days, so the God would accept his request. Whomever was doing in fifteen days, so his past sins were forgiven. And the works were continued. Whomever was adding, so the God would add it too. On Rajab month. Allah had saved Noah in the big ship. He did Rajab fasting and ordered the people who were with him to do fasting too, then the ship ran for six months and ended on Asyura day, he got down in Judi. Noah, and the people who were with him and some wild animals did fasting as the thanksgiving to Allah swt. On Asyura day, Allah splitted the sea for Bani Israel. On Asyura month, Allah the almighty accepted the Adam’s repent, and Younos said, Abraham was born”. (Narrated al-Tabrany)

¹² *ibid.*, Juz 6, p.89.

b. Narrated hadith by Anas that was *takbrij* by Al Bayhaqi:

أخبرنا أبو الحسين بن بشران نا أحمد بن سلمان نا أحمد بن محمد بن دلان نا الوليد بن شجاع نا عثمان بن مطر عن عبد الغفور عن عبد العزيز بن سعيد عن أنس قال : قال رسول الله صلى الله عليه و سلم : من صام يوماً من رجب كان كصيام سنة و من صام سبعة أيام غلقت عنه سبعة أبواب جهنم و من صام ثمانية أيام فتحت له ثمانية أبواب الجنة و من صام عشرة أيام لن يسأل الله عز و جل شيئاً إلا أعطاه و من صام خمسة عشر يوماً نادى مناد من السماء قد غفرت لك ما سلف فاستأنف العمل قد بدلت سيئاتكم حسنات و من زاد زاده الله و في رجب حمل نوح في السفينة فصام نوح و أمر من معه أن يصوموا و جرت بهم السفينة ستة أشهر إلى آخر ذلك لعشر خلون من المحرم (رواه البيهقي) ¹³

“Abu Al-Hussein Ibn Bishraan told us, Ahmed Ibn Salman told us, Ahmed Ibn Mohammed Ibn Dallan told us, Al-Walid Ibn Shuja’ told us, Uthman Ibn Matar Abd al- Ghafur told us, from Abd al-Aziz Ibn Said, from Anas said: Rasul Allah saw: Whomever was doing fasting for a day. He was like doing fasting in a year. Whomever was doing fasting in seven days, so, the seven hell gates were closed, whomever was doing fasting in eighth days, so eight paradise gates were opened. Whoever was doing fasting in ten days, so the God would accept his request. Whomever was doing in fifteen days, so the callers from sky would said that his past sins were forgiven. And the works were continued. Your sins had changed to be benefits. Whomever added it, so Allah would add it too. In Rajab month, Allah had saved Noah in the big ocean. Then noah did fasting and ordered all the people who were with him to do fasting too. Their ship ran away bringing them for six months until ten in Muharram month”. (Narrated al-Bayhaqy)

¹³ Al-Bayhaqi, *Shu'ab al-Iman*, (Riyadl: Maktabah al-Rushd, 2993,)Juz 3,p.368. CD Shoftware Maktabah. Shamilah, Ishdar al-Thani.

c. Narrated hadith by ‘Abd Allah Ibn ‘Umar that was *takbrij* by Abu Nuaym:

حدثنا أبي ، ثنا أبو بكر الخشاب عبد الله بن جعفر ، ثنا أحمد بن مهرا ، ثنا عبد الوهاب بن المنذلق ، ثنا عامر بن حمدويه ، ثنا سعيد بن عبد العزيز التنوخي ، عن أبيه ، عن عبد الله بن عمرو ، قال قال رسول الله صلى الله عليه وسلم : « من صام أول يوم من رجب عدل ذلك بصيام سنة ، ومن صام سبعة أيام غلق عنه سبعة أبواب النيران (رواه أبو نعيم)¹⁴

“My father told us, Abu Bakr al-Khashab Abd Allah Ibn Ja’far told us, Ahmed Ibn Mihran, told us , Abd al- Wahab bin Al-Mandalat told us, Amer Ibn Hamdawayh told us, Saiyd Ibn Abd al Aziz Al-Tanukhi told us, from his father, from Abd Allah Ibn Amr,: Rasul Allah saw. said: whomever was doing fasting in the first day of Rajab month was similar with doing fasting in a year, whomever was doing fasting in seven days, so seven hell gates would be closed”. (Narrated hadith of Abu Nuaym).

d. Narrated hadith by Abu Dharr ‘Abbas that was *takbrij* by Al Khatib:

حدثنا خالد بن الحسن بن جوان الواسطي ، قال : حدثنا زكريا بن يحيى الخزاز ، قال : حدثنا فضالة بن حصين ، قال : حدثنا رشدين أبو عبد الله ، عن الفرات بن السائب ، عن ميمون بن مهرا ، عن أبي ذر قال : قال رسول الله صلى الله عليه وسلم: من صام يوما من رجب عدل صيام شهر ، ومن صام منه ستة أيام أغلقت عنه أبواب الجحيم السبعة ، ومن صام ثمانية أيام منه فتحت له أبواب الجنان الثمانية ، ومن صام منه عشرة أيام أبدل الله جل وعز سيئاته حسنات ، ومن صام منه عشرين يوما نادى منادي : قد غفرت لك ما مضى ، استأنف العمل (رواه الخطيب)¹⁵.

¹⁴ Abu Nuaym, *Akhbar Isbahan*. Juz5,p. 494. <http://www.al-islam.com>. CD Shoftware Maktabah. Shamilah, Ishdar al-Thani.

¹⁵ Al-Khatib, *Majlis Ibn Fakhiral-Asbahani*,(Bairut: Dar al-Bashair al-Islamiyah,2001),Juz.1, p.271.

“Khalid bin Hassan bin Joan al-Wasiti told us, Zakaria Ibn Yahya Al-khozaz told us, Fadhlah Ibn Husain told us,: Rushdin Abu Abd Allah told us, from al-Furath Ibn al-Saib, from Maimon Ibn Mehran, from Abu Dzar, Rasul Allah saw said: whomever was doing a day fasting in Rajab month was similar with doing fasting in a full month, whomever was doing fasting for six days, so seven hell gates would be closed. Whomever was doing fasting in eight days, so eight paradise gates would be opened. Whomever doing fasting in ten days, Allah would replace his badness in to goodness. Whomever was doing fasting in twenty days, so the callers from the sky said that the sins were forgiven, and the works were continued” (Narrated hadith of al-Khatib).

e. Narrated Hadith by Ali ,ra.

حدثنا أبو القاسم إسحاق بن إبراهيم الختلي قال : حدثنا الحسين بن علي بن يزيد الأصفهاني ، عن أبيه ، عن هارون بن عنترة ، عن أبيه ، عن علي بن أبي طالب عليه السلام قال : قال رسول الله صلى الله عليه وسلم : إن شهر رجب شهر عظيم ، من صام منه يوماً كتب له صوم ألف سنة، ومن صام منه يومين كتب له صوم ألفي سنة ، ومن صام منه ثلاثة أيام كتب له صوم ثلاثة آلاف سنة، ومن صام من رجب سبعة أيام أغلقت عنه أبواب جهنم ، ومن صام منه ثمانية أيام فتحت له أبواب الجنة الثمانية فيدخل من أيها شاء ، ومن صام منه خمسة عشرة يوماً بللت سيئاته حسنات وتنادى منادي من السماء : قد غفر لك فاستأنف¹⁶

“Abu l-Qasim Ishaq Ibn Ibrahim al-Khatali told us, al-Husayn Ibn ‘Ali , Ibn Yazid al-Akfani from his father, from Ali, from his father, from Harun Ibn ‘Antarah from his father, from Ali Ibn Abi Talib as. RasulAllah saw said whomever was doing a day fasting in Rajab month was similar with doing fasting in a full month, whomever was doing fasting for six days, so seven hell gates would be closed. Whomever was doing fasting in eight days, so eight paradise gates would be opened. Whomever doing fasting

¹⁶ Ibn Hajar, Ta'yin al-Ajab Bi Ma Warada Fi Shahri Rajab. Juz.1 p.18. CD Shoftware Maktabah Shamilah, Ishdar al-Thani.

in ten days, Allah would replace his badness in to goodness. Whomever was doing fasting in twenty days, so the callers from the sky said that the sins were forgiven, and the works were continued:.

C. Partial Analyzes

1. Study of Sanad

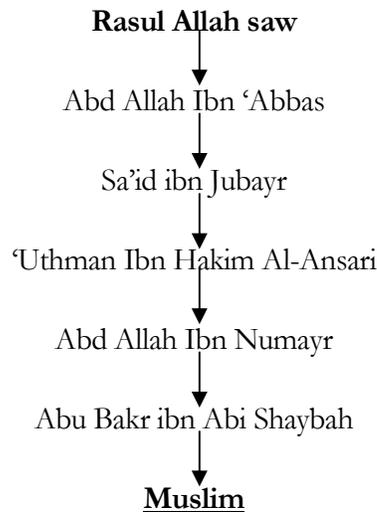
a. Complete hadith redaction with its *sanad*

Narrated hadith by Anas Ibn Malik that was *takbrij* by Al Muslim:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ ح وَحَدَّثَنَا
ابْنُ نُمَيْرٍ حَدَّثَنَا أَبِي حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ الْأَنْصَارِيُّ قَالَ
سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ صَوْمِ رَجَبٍ - وَنَحْنُ يَوْمئِذٍ فِي رَجَبٍ
- فَقَالَ سَمِعْتُ ابْنَ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - يَقُولُ كَانَ
رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَصُومُ حَتَّى نَقُولَ لَا
يُفْطِرُ. وَيُفْطِرُ حَتَّى نَقُولَ لَا يَصُومُ. (رواه مسلم)

In hadith sanad above, there were 5 (five) narrators, as follow: (a) Abu Bakr ibn Abi Shaybah, (b) Abd Allah Ibn Numayr, (c) ‘Uthman Ibn Hakim Al Ansari, (d) Sa’id ibn Jubayr, and (e) Abd Allah Ibn ‘Abbas.

b. Sanad scheme



c. Biography of the narrators

- 1) Abu Bakr ibn Abi Shaybah. His surname is Uthman Ibn Khawasiti al-‘Abbasi Abu Bakr Ibn Abi ‘Abd Allah Ibn Muhammad Ibn Ibrahim Ibn Shaybah¹⁷
- 2) Abd Allah Ibn Numayr. His surname is ‘Abd Allah Ibn Numayr al-Hamdani al-Kharifi Abu Hisham al-Kufi. The father of Muhammad Ibn ‘Abd Allah Ibn Numayr.¹⁸
- 3) ‘Uthman Ibn Hakim Al Ansari. His surname is ‘Uthman Ibn Hakim Ibn Ubbad Ibn Hunayf al-Ansari al-Awsial-Ahlafi.¹⁹
- 4) Sa’id ibn Jubayr. His surname is Sa’iyd Ibn Jubayr Ibn Hisham al-Asadi al-Wali.²⁰
- 5) Abd Allah Ibn ‘Abbas. His surname is ‘Abd Allah Ibn ‘Abbas Ibn ‘Abd al-Mutallib al-Qurashi al-Hashimi Abu al-‘Abbas al-Madani Son of uncle’s Nabi saw.²¹

d. Examining the *thiqah* on the narrators

The first step on sanad study was examining the fairness and the *dabit* on the narrators (the *thiqah* of narrators). This step was done to fulfill the completeness or not of the requirement of ‘*adl* and *dabit* on the narrators. For those needs, they needed some datas about *al-jarh wa al-ta’dil* of the narrators in the sanad hadith that were studied.

On the empiric clarification, the test of narrators *thiqah* was done by expanding the biography of the narrators in sanad in to some biography books of the narrators, to know how the comments of ulama *al-jarh wa al ta’dil* about their ‘*adl* and *dabit*.²² In the biography book of the narrators, usually mentioned the name of the narrators

¹⁷. al-Mizzi, *Tabdhib al-kamal*, (Beirut: Muassasah al-Risalah,1980), Juz 16,p. 34.

¹⁸ Ibid, Juz 16,p. 225

¹⁹ Ibid., Juz 19,p. 355.

²⁰ Ibid. Juz.10, p.358.

²¹ Ibid. Juz. 15,p.54.

²² Mahmud Tahhan, *op. cit.*, p. 218

completely, name of the teachers, name of the students, and the ulama point of view about the narrators quality even also mention the date of their death. The data finding data about *al-jarh wa al-ta'dil* of the narrators in research hadith sanad and the analyzes could be mentioned as follow:

- 1) Abu Bakr ibn Abi Shaybah
 - a) In the book of *al-Kashif fi Ma'rifati Man Labu Riwayatun fi al-Kutub al-Sittab*, chapter 1 page 212 authored by al-Dhahabi, Abu Hatim²³ said :
 - b) In the book of *Maghani al-Akhyar fi Sharh Asami Rijali Ma'ani al 'Athar* authored by Badr al-din al -'Ayni²⁴ , ahmad Ibn Salih said :
 - c) In the book of *Tabdhib al-Kamal* chapter 16 page 35 authored by al-Mizzi²⁵, Abdallah Ibn Ahmad Ibn Hanbal said : , al-'Ajali, Abu Hatim and Ibn Khiras said: , Al'Ajali added *حافظا للحديث ثقة*

From the explanation above, can be concluded that Abu Bakr ibn Aby Shaybah was a *thiqa* narrator.

- 2) Abd Allah Ibn Numayr
 - a) In the book of *Khulasah Tadhhib al-Kamal* authored by al-Khazraji²⁶, chapter 1 page 217, Ibn Ma'in said that Abd Allah Ibn Numayr was *thiqa*.
 - b) In the book of *Tadhhib al-Kamal* chapter 16 page 225 authored by al-Mizzi²⁷, had been said that ahmad Uthman Ibn al-Darimi asked to Yahya Ibn Ma'in, "Which do you like prefer, al-A'mash or ibn Numayr?" Ibn Ma'in said that both of them were *thiqa*.

²³al-Dhahabi, *al-Kashif fi ma'rifati man labu riwayatun fi al-kutub al-sittab*, Juz 1, p.212. CD Shoftware Maktabah Shamilah, Ishdar al-Thani.

²⁴ Badr al-'ayni, *Maghani al-Akhyar Fi Sharh Asami Rijali Ma'ani al-'Athar*, Juz2, p.151. CD Shoftware Maktabah Shamilah, Ishdar al-Thani.

²⁵ al-Mizzi, *Tabdhib al-kamal*, (Beirut: Muassasah al-Risalah,1980), Juz 16,p. 35.

²⁶ Al-Khazraji, *Khulasah Tadhhib Tabdhib al-Kamal*.(Beirut: Dar al-Bashair,1416H), Juz 1,p.217. CD Shoftware Maktabah Shamilah, Ishdar al-Thani.

²⁷ al-Mizzi., *Ibid.*, Juz 16, p.225.

- c) In the book of *Maghani al-Akhyar fi Sharh Asami Rijali Ma'ani al 'Athar* authored by Badr al-Din al-'Ayni ²⁸, Ibn Ma'in said: *thiqa*.

From the explanation above, it can be concluded that Abd Allah Ibn Numayr are narrators who *thiqa*.

- 3) 'Uthman Ibn Hakim Al Ansari
 - a) In the book of *Tabdib al-Kamal*, chapter 19 page 355 authored by al-Mizzi²⁹, said that Yahya Ibn Ma'in, Abu Dawud, al Nasai and Abu Hatim said *thiqa*.
 - b) In the book of *Khulasah Tadbib Tadbib al-Kamal* chapter 1 page 259 authored by al- Khazraji³⁰ had been said that Ahmad and Ibn Ma'in said 'Uthman Ibn Hakim Al Ansari was *thiqa*.
 - c) In the book of *Maghani al-Akhyar fi Sharh Asami Rijali Ma'ani al 'Athar* authored by badr al-Din al Ayni ³¹, had been said that Ahmad said : *(trusted and strong)*

From the explanation above, could be concluded that 'Uthman Ibn Hakim Al Ansari was a *thiqa* narrator.

- 4) Sa'id ibn Jubayr
 - a) In the book of *Tabdib al-Kamal*, chapter 10 page 358.³² Abu al-Qasim Hibbah Allah Ibn al-Hasan said : *هو ثقة إمام حجة على المسلمين*
 - b) In the book of *Khulasah Tadbib Tadbib al-Kamal* chapter 1 page 136 authored by al- Khazraji³³ had been said that Al-Kallai said Sa'id Ibn Jubayr was
 - c) In the book of *Maghani al-Akhyar fi Sharh Asami Rijali Ma'ani al 'Athar* chapter 1 page 398 authored by Badr al-Din al-'Ayni ³⁴, had been said that Abu al Qasim Hibbah

²⁸ Badr al-'ayni, *ibid.*, Juz3, 168.

²⁹ al-Mizzi., *ibid.*, Juz 19,p. 355.

³⁰ Al-Khazraji, *op.cit.*,Juz 1,p.259.

³¹ Badr al-'ayni, *op.cit.*, Juz3, p.345.

³² Al-Mizzi, *op.cit.*, Juz 33, p. 370.

³³ Al-Khazraji, *ibid.*, Juz 1,217.

³⁴ Badr al-'ayni, *ibid.*, Juz3, 345.

Allah Ibn al-Hasan al-Basri said Sa'id Ibn Jubayr was:
هو ثقة، إمام، حجة على المسلمين

From the explanation above, could be concluded that Sa'id Ibn Jubayr was a very *thiqa* narrator.

5) Abdullah Ibn Abbas

Abd Allah Ibn 'Abbas was one of Prophet Muhammad saw.'s companion and no doubt with his *thiqa*.

d. Examining the *sanad* connection

The second step of the hadith study was examining the *sanad* connection. This step was taken to assess the successfulness or the unsuccessfulness of the requirement of *sanad* connection of the narrators. On the empiric step, sanad connection test was done by analyzing the redaction of narration which used by the narrators in narrating their hadiths. The sanad connection data serving and analyzing could be mentioned as follows:

- 1) Muslim said: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ This redaction was used by *Mubadditsin* in hadith narration in the form of *sima'*, namely the hadith reading by teacher to the students. Thus, there were meetings between Muslim and his teacher: Abu Bakr Ibn Abi Shaybah, and the sanad was *muttasil*.
- 2) Abu Bakr Ibn Aby Shaybah said: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ This redaction was used by *mubadditsin* in hadith narration in the form of *sima'*, namely the hadith reading by teacher to the students. Thus, there were meetings between Abu Bakr Ibn Abi Shaybah and his teacher: 'Abd Allah Ibn Numayr, and the sanad was *muttasil*.
- 3) 'Abd Allah Ibn Numayr said: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمِ الْأَنْصَارِيِّ This redaction was used by *mubadditsin* in hadith narration in the form of *sima'*, namely the hadith reading by teacher to the students. Thus, there were meetings between 'Abd Allah Ibn Numayr and his teacher: 'uthman Ibn Hakim al-ansari, and the sanad was *muttasil*.
- 4) 'Uthman Ibn Hakim al-Ansari said: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ This redaction showed that there were

meetings between ‘Uthman Ibn Hakim al-ansari and his teacher: Said Ibn Jubayr, and the sanad was *muttasil*.

- 5) Said Ibn Jubayr said: This redaction was used by *muhadditsin* in hadith narration in the form of *sima*, namely the hadith reading by teacher to the students. Thus, there were meetings between Said Ibn Jubayr and his teacher: ‘Abd Allah Ibn ‘Abbas, and the sanad was *muttasil*

e. The conclusion of sanad examination

After serving the analyzed data which related to the *thiqah* of the narrators that were in the studied hadith *sanad* and some data of *sanad* connectivity, so it could be concluded as follows:

- 1) All of the narrators in the hadith *sanad* there were 5 (five) narrators and all of them were *thiqah* qualified
- 2) All of the narrators who each of them met with another narrators as their teachers, thus, the *sanad* was *muttasil*
- 3) So, it could be concluded that the studied hadith was *sahih al-isnad* qualified.

2. Study of Matan

a. Examining the *shadh* or not hadith *matan*

At the empirical level, the test of *shadh* performed by confirming the text and the meaning of hadith examined by the *Naqli* arguments either in the form of passages of the holy Koran or the hadiths of the themes with the higher quality of sanad or chain of transmission.³⁵ When comparing the hadith with the verses of al-Qur’an or the higher hadith with the quality of the chain, it must be ensured that both or one of them should not be able to be compromised or ta’wil.³⁶ If it is possible to be compromised or ta’wil, then it means that there is no contradiction between the two. Both can be practiced, because the matan of hadith must be freed from the elements of *shudhudh*. The hadith rajab fasting which were takhrij by Muslim if it was confirmed by al-Qur’an , so it

³⁵ Salah al-Din al-Adlabi, *Manhaj Naqd al-Matan ‘Inda Ulama’al-Hadith al-Nabawi*, (Beirut: Dar al-Afaq al-Jadidah, 1983),p.239.

³⁶ Ibid.

could be stated as follows: As long as the reaserchers had known, the meaning of the hadith wasn't contradictive with the verses of al-Qur'an, even that hadith was in the same way with the verses of al-Qur'an, Qur'an Surah al-Baqarah verse 183 as follow:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى
الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

“Hi the a mu'min people, you are obligated to do fasting as well as had been obligated to the previous people so that youn were in taqwa”.

In that verse, Allah stated that He had determinited that fasting was the human's need both ruhaniyah and jasmaniyah in one side, fasting was a media to approach ourselves to the Creator. On the other hand, it was a need for the body health, to support the blood circulation in the human body.

Fasting in the other hand was also could give some rewards on ukhrowi happiness and also give health or jasmani happiness. If the fasting hadith of Ibn 'Abbas which were takhrij by Muslim was faced on to some fasting hadiths in the lines of Sa'id Ibn Sa'id, Anas, Ibn Umar and Abu Dharr as well as mentioned before, according to the researchers weren't contradictive, even those hadiths supported, strengthened, completed and make the meaning to be perfect.

From the data analyzes above, could be concluded that the matan hadith of rajab fasting narrated bu Abd Allah Ibn Abbas which was takhrij by Muslim was free from *shudbudh*.

b. Examining *mu'allal* (broken or not) of the hadith *matan*

On the empiric level ,the *mu'allal* (broken) or not of the hadith matan was done by confirming the studied hadith by *Aqli* argument wether on the contrary or not? If it was on the contrary with aqli so the hadith *matan* was not *sahib*. On the other hand. Al-Adlabi explained that the coveragges included the aqli contradictions with senses, history and didn't look like the prophethess talk.³⁷ As long as the reaserchers had known the hadith *matan* of rajab fasting wasn't on the contrary with aqli

³⁷ Salah al-Din al-Adlabi, *op.cit.* p.242..

argument, either healthy mind or senses, history or sciences. Even adding some information and knowledge which had a relationship with sum of the days we wanted to fast in rajab month: one day, or six days, or seven days, or eight days, or ten days, or fifteen days, or twenty days. But we had to know that we were not allowed to get fasting in full month, because it was forbidden by the prophet Muhammad saw. Thus, the narrated hadith of Ibn ‘Abbas which was *takbrij* by Muslim was free from *illat* unsure.

c. The Conclusion of *matan* examination

After doing some analyses on the *matan* hadith of rajab fasting narrated by Ibn ‘Abbas which was *takbrij* by Muslim could be concluded as follows:

- 1) In fact, the hadith *matan* was not *shadh* because it wasn't on contrary with *naqli* argument, either from al-Qur'an or the hadith with the higher quality of *sanad*.
- 2) The hadith *matan* wasn't also *illat*, because it wasn't on the contrary with *aqli* argument either healthy mind or senses, history or sciences.

From the explanation above, it could be concluded that the *matan* hadith was *sabih al-matni* quality.

d. The conclusion of partial study of the hadith

After the data that related to *thiqah* of the narrators in the studied hadith *sanad* had been served and analyzed, also the data of *sanad* connection even the *matan* of narrated hadith of Ibn ‘Abbas that was *takbrij* by muslim, so it could be concluded as follow:

- 1) All of the narrators in the hadith *sanad* were five person
- 2) All of the narrators, each of them met with their teachers, so the *sanad* was *muttasil*
- 3) The hadith *matan* were not *shadh* because they were not on the contrary with *dalil naqli* both from Al-Qur'an and hadith with higher quality of *sanad*.
- 4) The hadith *matan* were not *illat* because they were not on the contrary with *aqli argument* both with a good mind, senses, history or science.

So it could be concluded that the narrated hadith of Abi Hurayrah that was *takbrij* by Al Bukhari was in *sabih lidbatih* quality.

D. Simultaneous Analyzes

Simultaneous analyzes was an analyzing process of hadith by expanding and seeking the hadiths that supported both the *tabi'*/*mutabi'* hadith or the *shahid* hadith. Because of that, simultaneous analyses needed some analyses about: *tabi' hadith* and *sahid hadith*. Tahhan defined the defined the *al-tabi'* hadith as follow: "Hadith which the narrator is same with the single hadith, same in the text and the meaning or has only the same meaning or same in the friends' narrator".³⁸

Hadith which was same with another hadith same in the text and the meaning or has only the same meaning or same in the friends' narrator. If the similarity was from the beginning of *sanad*, so it named as *mutba'ab tammah*. But if the similarity was not from the beginning of *sanad*, so it named as *mutba'ab qosirah*. Tahhan and his friends defined the *al-sahid* hadith as follow: Hadith which was narrated by other narrators that was same with the single narrator, whereby it was same in the text and the meaning, or only same in the meaning, and there were some differences on the narrators on the friend's level.³⁹

This *shahid* is divided into two parts, as *shahid lafzi* and *shahid ma'nawi*. If the text of the *matan* was same, so it was named *shahid lafzi* but if the *matan* text was different and the meaning was same named as *shahid ma'nawi*. The function of *al tabi'* and *al shahid* hadith were to strengthen the studied hadith, but both of them were different. *al Tabi'* was special in narration of one sanad in one friend, but *al Shahid* was special in the narration that more than one sanad in oen friend.

Hadith of *al tabi'* had a function to cover the weaknesses of hadith quality from the sanad aspect. For example, the *thubut al-sima'* from *al tabi'* hadith and able to cover the '*an anah* of the narrator which was *mudallis* to the hadith *mutaba'*. The narration of *thiqa* narrators could cover the the *mukhtalit* narrators (*kathir al-sahwi wa al kbata' a'wal nisyany*). The

³⁸ Mahmud Ahmad Tahhan, et. al., *Mu'jam al-Mustalahat al-Hadithiyyah*. Juz 1, p.11. CD Shoftware Maktabah S}amilah, Ishdar al-Thani.

³⁹ Ibid. Juz 1,p.26.

connected narration could cover or fixed the broken narration. The narration of the wellknown narrators on their *tabi'* hadith could fix the *mubham* narrators in the hadith of *mutaba'*. With this condition, hadith with *daif quality* could progress to be *shabih lighairibi* or *hasan lighairibi* depended on the strength and the quality of the *tabi'* hadith in one friend.⁴⁰

Here is the more detail explanation:

1. If the *mutaba'* hadith was *da'if quality*, while the *mutabi hadith* or *tabi'* from the same friends were qualified *sabih lidbatih*, so the *mutaba'* hadith could be improved into *sabih lighayrib*
2. If the *mutaba'* hadith was *da'if quality* and the *mutabi hadith* or *tabi'* from the same friends were qualified *sabih lidbatih*, so the *mutaba'* hadith could be improved into *hasan lighayrib*
3. If the *mutaba'* hadith was *hasan lidbatih* quality and the *tabi'* hadith from the same friends were qualified *sabih lidbatih*, so the *mutaba'* hadith could be improved into *sabih lighayrib*
4. If the *mutaba'* hadith was *hasan lidbatih quality* and the *mutabi'* hadith from the same friends were qualified *hasan lidbatih*, so the *mutaba'* hadith could be improved into *sabih lighayrib*
5. If the *mutaba'* hadith was *hasan lidbatih* quality and the *tabi'* hadith from the same friends were qualified *hasan lighayrib*, so the *mutaba'* hadith could be improved into *sabih lighayrib*
6. If the *mutaba'* hadith was *sabih lidbatih* quality and the *mutabi'* hadith from the same friends were qualified *sabih lidbatih* or *sabih lighayrib* or *hasan lidbatih* or *hasan lighayrib* or *da'if* so the *mutaba'* hadith was *sabih quality*.
7. If the *mutaba'* hadith was *dhoif quality*, while the *mutabi hadith* or *tabi'* from the same friends were qualified *da'if*, so the *mutaba'* hadith quality was *da'if* and couldn't be improved into *hasan lighayrib*.

Perhaps, it was meant by Ibn Hazm in his said as follow:

فقال: ولو بلغت طرق الضعيف ألفاً لا يقوى⁴¹

⁴⁰ Hatim Ibn 'Azif Ibn Nasir al-Awni, *Nadwah 'Ulum al-Hadith 'Ulum Wa Afaq*. Juz.11, p.15. CD Shoftware Maktabah Samilah, Ishdar al-Thani.

⁴¹ Jamal al-Din Ibn Muhammad al-Sayyid, *op.cit.*,Juz 1,p. 446.

Ibn Hazm said: although the da'if hadith line reached a thousand, so they couldn't be improved.

From the explanation above, could be concluded that *tabi'* hadith or *mutabi'* could be improved the quality of the *mutaba'* hadith from the same friends, according to the *sanad* quality from the *tabi'* or the *mutabi'*. The function of *shahid* hadith was to support or to improve the *mutaba'* hadith *matan*, both from the quality or the quantity, namely from *gharib* to be *mashhur*, and from *da'if* to be *sahih* or *hasan* according to the *sanad*. The *jumhur ulama* said : the *da'if* hadith could be improved the quality if it had many supports from other hadith from other friends' lin.⁴² Here is the more detail explanation:

1. If the *mutaba'* hadith was in *abad gharib* decree and had *da'if* quality, while the *shahid* from different friends in one hadith, so the *mutaba' hadith* decree could improve into *abad 'aziz* and the quality improved into *hasan*.
2. If the *mutaba'* hadith was in *abad gharib* decree and had *da'if* quality, while the *shahid* from different friends in two until eight hadiths, so the *mutaba' hadith* decree could improve into *abad mashhur* and the quality improved into *sahih*.
3. If the *mutaba'* hadith was in *abad gharib* decree and had *da'if* quality, while the *shahid* from different friends in nine and more hadiths, so the *mutaba' hadith* decree could improve into *mutawatir* and the quality improved into *sahih*.
4. If the *mutaba'* hadith was in *abad gharib* decree and had *hasan* quality, while the *shahid* from different friends in one hadith, so the *mutaba' hadith* decree could improve into *abad 'aziz* and the quality improved into *sahih*.
5. If the *mutaba'* hadith was in *abad gharib* decree and had *hasan* quality, while the *shahid* from different friends in two until eight hadiths, so the *mutaba' hadith* decree could improve into *abad mashhur* and the quality improved into *sahih*.
6. If the *mutaba'* hadith was in *abad gharib* decree and had *hasan* quality, while the *shahid* from different friends in nine and more hadiths, so

⁴² Ibid.

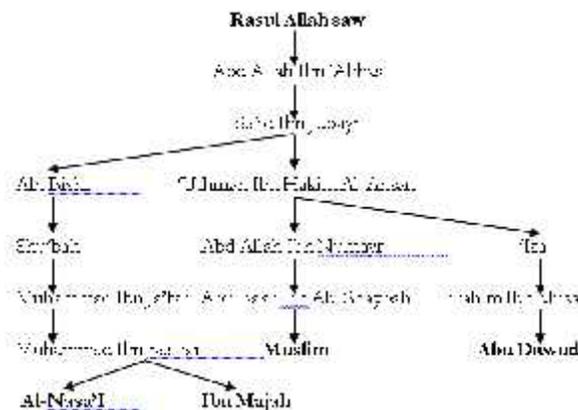
the *mutaba'* hadith *decree* could improve into *mutawatir* and the quality improved into *sahih*.

7. If the *mutaba'* hadith was in *abad gharib* decree and had *sahih* quality, while the *shahid* from different friends in one hadith, so the *mutaba'* hadith *decree* could improve into *abad 'aziz* and the quality improved into *sahih*.
8. If the *mutaba'* hadith was in *abad gharib* decree and had *sahih* quality, while the *shahid* from different friends in two until eight hadiths, so the *mutaba'* hadith *decree* could improve into *abad masbhur* and the quality improved into *sahih*.
9. If the *mutaba'* hadith was in *abad gharib* decree and had *sahih* quality, while the *shahid* from different friends in nine and more hadiths, so the *mutaba'* hadith *decree* could improve into *mutawatir* and the quality improved into *sahih*.

From the explanation above can be concluded that *shahid hadith* could improve the studied hadiths either from the quantity or the quality.

1. The Tawabi' Analyzes

- a. The scheme of the whole other sanad lines in one friend



- b. Analyses

Based on the sanad aspect, the narrated hadith of 'Abd Allah Ibn 'Abbas that was *takbrij* by Muslim had four *tabi' qasir*. Because all of the hadith narrators who were narrated by Muslim were *thiqa* and the sanad connectivity was *muttasil*, to the existence of the four *tabi'* hadiths above

increase more. But because its hadith was *sahih*, so it couldn't increase more, because no more level that higher than *sahih* quality.

c. The conclusion of simultaneous hadith research

The result of partial study showed that the narrated by Abd Allah Ibn 'Abbas which was *takbrij* by Muslim was in *sahih lidbatih*. The study on the *tawabi*' found that that hadith had 1 (one) *tabi*' hadith. But because the quality of the hadith was *sahih*, so the existence of *tawabi*' hadith couldn't improve the quality. The study on *shawahid* hadith, found that that hadith had 4 (four) *sahid ma'nawi*. So the hadith quality had improved into *abad mashhur* (some *mubaddithin* called them only *mashhur*) but the quality didn't improve into *sahih*. So, the conclusion that hadith of Rajab fasting that was *takbrij* by Muslim was *sahih-mashhur* (qualitatively *sahih* and quantitatively *mashhur*).

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